Lutheran Herald

December 31, 1957

Volume XLI . . . NUMBER 53

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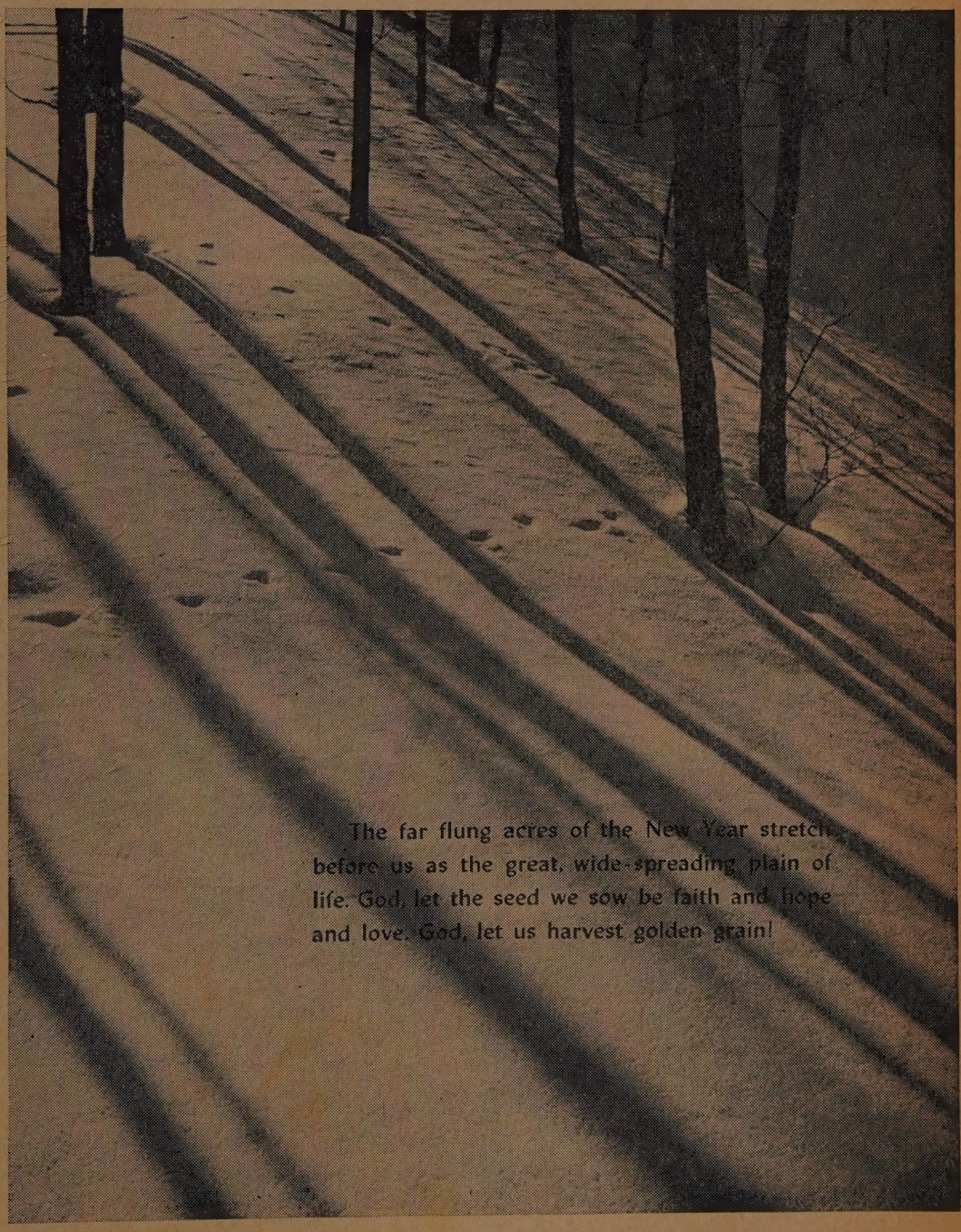

The far flung acres of the New Year stretch before us as the great, wide-spreading plain of life. God, let the seed we sow be faith and hope and love. God, let us harvest golden grain!

A Psalm for Epiphany

by Edna Hong

I thank Thee that no man needs to stand like a ragged have-not pressing his nose against the windows of the haves and gazing in at the joy and riches and warmth which can never be his.

I thank Thee that Thou hast swept the circle of Thy forgiving love around the whole world and around me, too.

I thank Thee that no accident of geography, no mishap of anthropology, no luckless social label can make me an outsider.

I thank Thee that Thou desirest no man to live an alien in the outland—nor even in the hinterlands, not even in the suburbs—that Thou desirest every man to live a citizen in the radiant heart of Thy Kingdom.

I thank Thee that the port of emigration into Thy Kingdom is closed to no man at any time.

I Thank Thee that one needs no entrance permit and good record affidavit to enter into Thy Kingdom. I thank Thee that entrance into Thy Kingdom is by invitation—and that all are invited, even I!

I thank Thee for the sheer prodigality of Thy grace. Thou who art called Eternal Providence art the most improvident! O divine extravagance—to invite all, ALL!

I thank Thee for the Epiphany vision of the allness, the wholeness, the length, and the breadth of Thy Kingdom!

Amen

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Cover—photo by Erling Larson

A Psalm for Epiphany

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Lutheran Herald Index for 1957

Lutheran Herald

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● Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minne sota, Randolph E. Haugan, General Manager; Albert E. Anderson, Circulatio Manager. Subscription price, United States and Canada, per year $3.00. Entere as second class matter January 14, 1931, at the post office at Minneapolis, Mi nesota, under the act of March 3, 1879. Printed in the United States of Americ by Augsburg Publishing House, Minneapolis 15, Minnesota.

They Specialize in the Impossible

By William H. Gentz

there a new way to tell the story he church and raise the budget for year?

mpossible, many say. Everything been tried.

ut the Rev. Harold Kildahl and congregation, First Lutheran in ot, North Dakota, specialize in the ossible!

his is the way they did it for 1958. he every-member visit or its equiva- had been carried out several years Minot, with fairly good success. But ers of First Lutheran were not fied with the average. They wanted each everyone in the church with message.

he first thing that was done was rrange to have a half-hour of tele- n time on the only local channel, B-TV. This meant getting the on to forego an important network ram—no easy matter. But Pastor ahl specializes in the impossible, so it was done.

ext the officers arranged to have amilies of the congregation invite or ten couples over for a dinner at same night, November 15. The nal suggestion was that the din- be "pot luck," but many of them turned out to be turkey or fried chicken dinners with all the trimmings!

So on the evening of November 15, more than 1,000 adult members of First Lutheran sat down to dinner in the homes of other members. Young people of high school age (some 80 of them) met in the church basement for hamburgers and cokes. College-age members (enrolled at Minot State Teachers College) had their dinner in the parsonage.

Everything worked by the clock. Dinners were served promptly at 7:15 p.m. At exactly 7:45 the host or hostess distributed "commitment forms" to their guests and explained the need for workers in all the departments of the church. Then guests were asked to check the areas of the church's life in which they would like to be of service during 1958.

At exactly 8:10 p.m. the hosts presented in outline form the stewardship program of the church and the need for wholehearted support. At exactly 8:30 every home turned on the television set and there they saw their pastor and the chairman of the stewardship effort talking to them about what their church is doing. With the use of pictures, music, and charts, the pastor pictured to them their opportunity through their church for the coming year.

In the hands of each member as he watched television was a "proposal form" which gave the budget for the new year. Earlier in the year members had been asked to help make up this proposal form. Now they were being asked to make it come true.

After the television program was ended, the host in each home turned

In 80 homes, members of First Church gathered around television sets to see and hear the story of their church's program for 1958.

over a "flip chart" which had been placed on the television set earlier. This chart again presented the particulars of the meaning of stewardship. After a brief period of questions and answers, pledge cards were filled out, signed, and returned to the host.

Late that same night the hosts gathered at the church to return their cards and see the first results of this all-out stewardship effort in their church. They went home thankful to God for the far-sightedness and challenging ministry of their pastor and for the privilege of being members of the Church of Christ.

Everyone didn't get to the dinners, of course. But it is estimated that because of the television coverage, nearly 100 per cent of the members of First Lutheran saw the program and heard the story of their church's ministry. At congregational dinners held in the church in previous years, less than half as many were in attendance, and no one who stayed home got the message until later.

Goal in Sight

The complete results of this year's stewardship program at First Church are not available yet, but officers are thrilled about what they know so far. After the first group of 750 pledges had been tallied, they totaled $8,000 more than last year at this point. A few weeks after the stewardship night, pledges were nearly $100,000, and it seemed quite likely that First Lutheran would reach its "proposed high adventure" of $116,000 for 1958.

The results of November 15 of course cannot be measured only in dollars. In the large congregation which holds two services every Sunday, many members do not know each other. But as a result of the home dinners many new friends were made. One host said that of the 18 people coming to his home that night, he had not known more than two previously, and none had ever been in his home before. Another hostess found that one of the people to be invited to her home had no telephone. She and her husband drove out into the country to extend a personal invitation to the man. He lives alone, and it had been a long time since anyone from the church had been in his home. As a result of the call, he came to the dinner and is a more interested member of his church.

The television program, too, had far-reaching effects outside of the membership. With only one channel available, everyone watching TV that night heard the story of First Church and its program. The two other ELC churches in Minot also had congregational dinners and asked their people to watch. Even the Lutheran Free Church, launching a building fund canvass that night, took time at their congregational meeting to listen in.

First Church in Minot is a congregation which has only recently come into its own financially. The depression years, followed by season after season of crop failure, found First Church with an empty shell of a new church which was started in the late twenties but was never completed. It was not until 1952 that the sanctuary was dedicated — 25 years after it had been started!

Since World War II, however, Minot has boomed. There are now 30,000 residents. Always a railroad center, a new $7,000,000 electronic switching yard is planned for the area. Garrison Dam, just 45 miles away, will bring one million new acres of land under irrigation. A new jet air base to be opened in the next two years will bring 14,000 new residents to the town. These things, plus the discovery of oil in North Dakota in the last few years, have changed the face of Minot.

New prosperity brings with it new problems and new responsibilities, to and it is for this reason that Fir Church is anxious to prepare for i enlarged future.

Busy Pastor

Pastor Kildahl, the dynamic lead of First Church, also has many oth irons in the fire. Minot has three L theran institutions, and it is almo automatic that the pastor of Fi Church become a member of the boa of all of them. At present Pastor K dahl is chairman of the board of bo the Trinity Hospital and the Luther Home for the Aged.

Trinity, a 175-bed institution, is c rently conducting a million-dollar c vass to build a two million dollar ad tion. The home for the aged, housi 120 residents, is planning to build nursing home to care for 70 patie These projects will increase the sponsibilities of Pastor Kildahl.

Minot also has Dakota Luthe Academy, a high school begun years ago. The early part of 1957 P tor Kildahl acted as interim presid of this institution and even now is school chaplain, conducts weekly c firmation classes at the school, and involved in almost everything that school does.

These duties plus that of a v active parish seem staggering to so But the members of First Church used to it. They know that their pa specializes in the impossible. And t are right there to help him do it.

Clayton Gad and Pastor Kildahl at TV studio

"In Process of Formation"

By Keith R. Bridston

Everyone knows the story of the elephant and the blindmen so there is no point in repeating it here. In any case, it doesn't really apply: paradoxically, it is fairly easy, even for a blind man, to say generally what the World Council is *not,* but it is, totally or in part, almost impossible to say what it *is.* Theologically, the nature and purpose of the WCC has not yet been definitively established, even though it organizationally exists.

This paradox may be precisely the reason why the World Council has become so controversial in some circles and the subject of so much well-meant but misguided criticism. One might also add misguided praise, for some of the extravagant claims made for the World Council have been at least equally damaging, if not more so. The exclamation of a famous writer comes to mind: "Protect me from my friends; I can take care of my enemies myself!" Not a little of the effusive praise heaped upon the World Council by the enthusiast fringe is based on the assumption that what the World Council is can be clearly and unmistakeably defined. That is simply not so. Of course, a constitution can be exhibited, an organizational plan shown, a program outlined. But that does not reveal the essence, the theological stuff, if you wish to call it that, of the World Council.

Not all of the criticism directed against the WCC can be termed well-meant. But there has been well-meant criticism which has really been beside the point because this paradox has not been realized. A good share of the criticism which has come out in the ELC falls in this category. In this sense, the fact that membership in the World Council has become a controversial issue is a credit to the ELC and a compliment to the World Council.

Should it be supposed that this is said ironically, I must qualify it by adding that not *everything* that has been written, or all the various criticisms in detail, are praiseworthy. But the important thing, and that which rises above all the specific issues, is the fact that the World Council has been taken seriously. It has been recognized, again perhaps not in the best or most elevated manner, that the World Council has this theological stuff. The struggle within the ELC has been a recognition that there is a theological substance which constitutes the World Council and makes it something that no Church with a sense of historical tradition, confessional conviction, or theological vitality can ignore.

One easy answer to the question of what this theological substance may be is simply: the substance of its 160-odd member Churches. Like any other organization it is made up of its parts. That these parts consist of a variety which stretches from ultra-free-church Protes-

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Dr. Bridston is executive secretary of the Department of Faith and Order of the World Council of Churches.

An ELC pastor, he is a graduate of Yale College and Yale Divinity School, and did graduate work at Luther Seminary and Princeton Theological Seminary. He received his Ph.D. degree in Divinity from Edinburgh University.

From 1952 to 1957, Dr. Bridston taught theology in Indonesia. He started his new duties in the WCC in September of this year.

tantism to ultra-high-church Eastern Orthodoxy or Anglo-Catholicism—from the rollers to the spikes as it were—makes it complicated to say what they all add up to: ecclesiastical goulash or eschatological foretaste?

More Than Its Parts

If the World Council were only the sum of its parts it would be difficult enough to define its nature. But though one may say that it is no less than its parts, it is also true that it is more than its parts. Here again, if the distinction be permitted, this has to do not so much with the organizational as with the theological nature of the World Council. The attacks made against the WCC as a "super-church," in themselves ridiculous, may be partly aroused by an intuitional sensitivity to this truth, but one which has not been theologically rationalized or classified. The World Council is not a church, as has been repeatedly affirmed, and indeed it is a logical contradiction to suppose that it could be. It falls outside of all the variety of theological definitions of the church which its member churches hold. Nevertheless, the World Council is something more than the parts that make it up.

What is that something? It is that which belongs to it because it is more than an institution, more than an organization, more than a council. It is a movement. It is the chief embodiment and organizational expression of the ecumenical movement. That is the real source of its vitality. That is why it challenges, or even frightens us. And that, unless I am totally off the track, is what makes up its theological substance. Organizationally, 160 member Churches sounds impressive; but theologically it tells little more about the essence of the World Council than does the peculiar Swiss chalet where I have my office.

The Whole Church

Historically the relation between the ecumenical movement and the WCC can be traced without difficulty. Books like Hogg's *Ecumenical Foundations* and Rouse and Neill's *History of the Ecumenical Movement* make this perfectly clear. There are, furthermore, men living who can testify to this fact from their own experience. John R. Mott is gone but some of his contemporaries are still with us. The great missionary conference at Edinburgh, which is generally recognized as the turning point in ecumenical history, was held in 1910 and that is not yet prehistoric, however much the times have changed since then. The point is that the World Council can only trace its formal organizational history back to 1948 and the First Assembly at Amsterdam, or to 1938 when it was set up "in process of formation." But its theological origins lie much further back.

To define the nature of the World Council of Churches, therefore, means defining it in terms of the ecumenical movement of which it is a part and from which it sprang. Can this be done? Many have tried. The recently published *Oxford Dictionary of the Christian Church* says: "The movement in the Church toward the recovery of the unity of all believers in Christ transcending differences of creed, ritual, and polity." One which I like is that of Prof. Hoekendijk, a former missionary in Java and former World Council staff member: "The whole Church bringing the whole Gospel to the whole world."

Let the Church Be the Church

These two definitions, chosen from many, represent two basic concerns which the ecumenical movement represents: unity and mission. Theologically these are being brought together, just as organizationally their inextricable relationship is being worked out in the negotiations for the integration of the International Missionary Council and the World Council of Churches. "Let the Church be the Church" was the motto which epitomized for many before World War II what the ecumenical movement was all about. For others it has been "Partnership in Obedience" which came out of the first International Missionary Council conference at Whitby, Canada in 1947. For still others it is the "Renewal of the Church."

The most significant thing about all these definitions is that none has gained final and authoritative status within the ecumenical movement. It perhaps shows as well as anything that it is in fact a *movement.* The importance of this for the World Council is that no final or authoritative definition of its theological nature can be made at the present. In this respect, the World Council is today theologically "in process of formation." A tangible sign of this is the fact that the Toronto Statement, *The Church, the Churches and the World Council of Churches,* which is as close to a definitive statement of its nature as the World Council has allowed itself, is now undergoing elaboration and reformulation. And the Basis itself, through the initiative of Bishop Berggrav and the Church of Norway, is also being subjected to re-examination. The World Council indeed is coming into being. What it becomes depends on the guidance of the Holy Spirit and upon our willingness to be led by Him into the way of truth and holiness.

(Continued in next issue)

The young people received their first impression of the meaning of the rally as they examined the book table and display.

Reformation Day in Tsim Sha Tsui

By Jim Alger

ifteen minutes before the rally was begin the students had nearly filled e big auditorium of the YMCA. And ey were still coming in.

High school and college students om all over Hong Kong were gather- g for the first Reformation Day outh Rally. The rally was being aged right down in the heart of the y, the area known as Tsim Sha Tsui. The big attraction at this first Rally as the showing of the full-length ovie film, *Martin Luther,* with a hinese sound-track. But the intention the program was to point out to ese young people the impact of the utheran faith in our world today.

While the auditorium was filling, e young people drifted by the book table and display to receive their first impression of the meaning of the rally. But they could not linger long, for the seats were filling fast.

After a few introductory remarks, the chairman, Pastor James Hu, led the entire assembly in singing "A Mighty Fortress Is Our God." The program committee had prepared song sheets for each person, printed in Chinese characters.

Pastor Tennyson Liu spoke to the young people briefly on the meaning of the Reformation. He spoke in the Manderin dialect, and a young girl translated his words into the Cantonese dialect, as most of the listeners spoke the Cantonese.

Following the movie the students crowded around the book table again to buy books and to look at the display. The Lutheran Literature Society had prepared a good selection of Lutheran literature written in Chinese.

The movie had to be shown a second night for those who could not get into the packed hall the night before. A few students came both nights. A total of 600 students turned out for the two nights.

This was the first Reformation Day Youth Rally in Hong Kong. We hope there will be more in the coming years, for the success of this Rally warrants their continuance. We feel the hearts of many young people in Hong Kong are open to receive the gospel of Jesus Christ.

total of 600 high school and college udents attended the Reformation y Youth Rally in Tsim Sha Tsui.

Will There Be Enough?

I have held many things
in my hands,
and I have lost them all;
but whatever I have placed
in God's hands,
that I still possess.

MARTIN LUTHER

Recently, in a conversation with an elderly, devou member of an ELC congregation, she inquired, "all this travel that you do really church work or is only business?" I believe this woman was expressin her concern that the Church should not be sidetracke from its essential work of proclaiming the Gospel, o as some would put it, that the Church be given "spiritual work." But the question also reflects a heret cal pre-supposition: namely, that holiness and spiritual ty resides in the type of work or activity that claims ou attention.

This type of reasoning often extends to the realm benevolence giving. That which is sent to Minneapol for the Church's benevolence work is regarded as "com mon" and that which is given for many miscellaneou causes of independent organizations is regarded "holy," missionary work of superior merit.

Dr. Raymond M. Olson, our stewardship directo reports that as of December 5, 66% of the benevolen budget has been received, 8% less than at the sam time last year. But while this is true, ELC congreg tions and members contribute more money to no denominational causes than any other Lutheran syno And this is done despite the fact that we are the on large Lutheran synod that allows general conventio representation to every parish in the Church.

In the last several weeks I have sat in on board an committee meetings, listening to Kingdom mission o portunities that could make one shout for joy. But the moment of thanksgiving doubt assails one: w there be sufficient resources?

The last two years we have reminded our people the shortage of pastors. In our district conventions la spring we urged our people to pray the Lord of t harvest to send forth laborers into the harvest. Alrea we see the promise of answered prayer, more tha Elijah's cloud the size of a man's hand (I Kin 18:44). Professor Norstad of the Seminary facul has just returned from a visit to each of our seni colleges and reports the prospect of a great swell in t seminary enrollment during the next four years. No we need to add to the prayer for laborers a prayer f resources. Perhaps this should begin with increased a tention to the benevolence budget for 1957. The Churc books close January 31, 1958.

* * *

A blessed New Year!

FREDRIK A. SCHIOTZ
President, ELC

The Year in Religion

By Dr. Winfred E. Garrison

The principal religious events of 1957—at least in the rotestant area—can be grouped under *evangelism, union ovements, ecumenical conferences,* and *actions and titudes* in relation to racial segregation and integra-on.

The fact that church membership has had about its stomary rate of increase (three per cent in this year's ports as compared with 2.8 last year), and that this , as usual, a good deal more than the estimated 1.7 r cent increase in the population, may be viewed with degree of gratification that is limited by knowledge at the margin of probable inaccuracy in the statistics greater than the reported increase.

Undoubtedly the most conspicuous and highly-publi-zed religious event of the year was the Billy Graham vangelistic campaign in New York. During a great rt of the summer the huge auditorium of Madison quare Garden was practically filled at every service. nce the Gospels carefully record the number of those ho ate of the loaves and fishes, it may be deemed that ere is a justifying precedent for the managers of e New York campaign in reporting that the total tendance at the meetings was 1,941,200, and that the mber of "decisions for Christ" was 56,526.

Paralleling the spectacular evangelistic efforts and any smaller ones that received only local publicity, the ork of Christian education made steady progress. A eeting of 1,600 religious educators was held at Cincin-ti under the auspices of the National Council's Divi-n of Christian Education. There are now 6,000 em-ployed directors of religious education in local churches —a profession scarcely known 20 or 25 years ago. It has been estimated that 1,000 churches are now looking for qualified persons to fill such positions.

As it was said a year ago, so it can be said now with more emphasis and with fresh illustrations, the churches are leading their communities in the development of liberal attitudes and policies in regard to race relations. Of southern ministers, some have been heroic in facing adverse local sentiment and even violence, many have been courageous but moderately cautious, very few have been vehement supporters of the continuance of racial segregation on the old lines.

A sociological study of the sentiments of ministers in two border cities—Baltimore and Washington, D.C. —found "far more liberal racial attitudes" than had been expected. The Texas Council of Churches fought the ten segregation bills that were before the legislature and were influential in defeating eight of them. Okla-

TOP TEN HERALD NEWS STORIES FOR 1957

Our choice for the ten news stories most important to HERALD readers in 1957 is the following. There is no significance to the order in which they are listed.

1. Evangelist Billy Graham's New York Crusade.
2. The resettlement of Hungarians after their freedom try.
3. The Lutheran World Federation Assembly in Minneapolis.
4. Race relations in South Africa.
5. The World Council of Churches—three significant meetings: Asian Church in Indonesia; Central Committee in New Haven, Conn. (at which the ELC was admitted); and the theological conference at Oberlin College.
6. Union negotiations among Lutherans. ELC, ALC, UELC looking toward TALC in 1961. ULCA, Aug., AELC and Suomi beginning negotiations. LFC votes itself out of union.
7. Consummation of union between Congregational and Evangelical and Reformed Churches.
8. "Martin Luther" film barred from TV showing in Chicago with resulting furor.
9. Communist pressures on the Church in East Germany.
10. Race relations in the U.S.—spotlight on Little Rock, Arkansas.

A symbol of two of the big news stories of the year—the fight against Communism and the Lutheran World Assembly—is Bishop Lajos Ordass of Hungary.

homa City's council of churches elected a Negro as its president. When Koinonia farm and church—an interracial community Christian enterprise in Georgia—was attacked with fire, dynamite, and rifle shots, neighboring councils of white churches and the Georgia Council of Churches protested.

Some items of news from the north also deserve mention. In Chicago the First Presbyterian Church and Normal Park Baptist both have white and Negro co-pastors, beginning in the autumn of this year. In Minneapolis the great Hennepin Avenue Methodist Church absorbed the membership of a Negro congregation whose building was swept away by a new highway development.

Two notable unions of denominations were furthered in 1957. The union of the Presbyterian Church, U.S.A., and the United Presbyterian Church was approved. On June 25, at Cleveland, Ohio, a uniting synod effected and impressively dramatized the merging of the Congregational Christian Churches and the Evangelical and Reformed Church to form the United Church of Christ.

This new body of more than 2,000,000 members (and this by a rather accurate count) regards itself as the nucleus for a still larger united Church and holds the door open for other denominations which may wish to enter. The Disciples of Christ at their October convention—hereafter to be called the "International Convention of Christian Churches (Disciples of Christ)"—voiced a receptive attitude toward any overtures that might come from this new united church.

The American Lutheran Church, The Evangelical Lutheran Church and the United Evangelical Lutheran Church will merge in 1960.

The plan for a United Church of North India has been completed and now awaits action by the seven Protestant bodies which have been parties to the project. These include Anglican, Baptist, Methodist, Disciples of Christ, and Brethren. Like the basis for the Church of South India, it recognizes the validity of the present ministries of the participating Churches and also accept the "historic episcopate" as the basis for future ordina tions.

Most notable among the general conferences of th year were the meetings of the World Council's centra committee and some of its commissions at New Haven Conn., in July, and the North American Faith an Order Conference at Oberlin, Ohio in September. Th theme of the latter, "The Nature of the Unity W Seek," was intensively studied by many regional group during the summer.

During the year Pope Pius XII issued three encycli cal letters dealing with missions, materialism, radio films, and TV.

Probably the most significant of these was "Mirand Prorsus" (Remarkable Inventions) dated Sept 8, i which he instructed bishops all over the world to se up committees on films, radio, and TV in their respec tive countries.

Shortly after the encyclical the American hierarchy holding its annual meeting in Washington, D.C., too steps to widen the work of the National Catholic We fare Conference's Episcopal Committee on Motion Pi tures to include the moral evaluation of radio and TV The committee controls the National Legion of Decenc organized 24 years ago to issue moral ratings of film shown in the U.S. The bishops set up a committee t study ways and means of also evaluating radio an TV programs.

Churches in countries behind the Iron Curtain wer still struggling to carry on their work in the face o Communist restrictions and anti-religious propagand In Hungary, after a brief period of freedom followin the anti-Soviet abortive revolt, the Communist regim gradually, and with increasing determination, refastene its grip on the Churches.

In China new and more drastic measures again the Roman Catholic Church were forecast with th formation of a government-sponsored Patriotic Associa tion of Chinese Catholics.

A notable event in world Judaism was the decisio to form a World Council of Conservative Synagogue This action was taken in November by the bienni convention of the United Synagogue of America.

Aim of the council will be to stimulate religious li and advance the Torah (Jewish religious law) in a parts of the world. The convention also approved pilgrimage to Israel in 1958 to break ground for seminary center in Jerusalem for American studen studying in schools and universities in that country.

Correspondence

icken Coops and Machine Sheds

Criticisms have appeared in the RALD of the box-like rectangular rch structures, a common everyday t everywhere. It is true they lack itectural beauty, but what about so-called modern churches which have seen pictured in the HERALD sionally? They are oddly designed, e having shed roofs (like our ken coop); others remind us of hine sheds found on every farm ughout the country.

Ve see no beauty or dignity in the lled modern churches, and dignity grace are a combination that should r into the planned structure of any se of worship. Our church in r Falls was built with this ght uppermost in the mind of the itect. Grace and dignity should be nust in the construction of the se of God.

ALVIN HEDSTROM
River Falls, Wis.

t Long Range Program

should like to express a vital con- in regard to the action of the 's Board of Education in with- ving the ELC from the Long ge Program of Parish Education. is possible for me to sympathize the concern of the Joint Union mittee in regard to present ar- ements for operating and financing Long Range Program, particularly "contractual arrangements" that ld not permit production or pro- on of materials "in competition conflict with those co-operatively uced." This is indeed a vital con-

t I question this action of the Union Committee as taken on basis. Granted it would deprive new Church of "its own separate distinctive program of parish edu- n" to be in the Long Range Pro- n, but is such a program what we really want as over against the benefits to us and other Lutheran bodies of co-operatively produced and supported materials?

It is my personal hope and prayer, and I trust that of many other pastors and people of the ELC, that the Joint Union Committee will restudy its action in regard to the Long Range Program of Parish Education . . .

(The Rev.) DAVID J. CAMPBELL
Princeton, N. J.

The Church in the Country

►I read with interest your article written by the Rev. Oscar Mikkelson, Northwood, Iowa, in the December 3 issue of LUTHERAN HERALD, 1957, about the country congregations that for nigh unto a century has been the pride and joy of the Lutheran Church and is now facing the problem of survival. We know that this problem has come about to a certain extent from the decreasing population in the country, which is drifting to the city.

But there are other factors, too. To say there is no one to blame seems to me is putting it rather strong. Some years ago, if I am not badly mistaken, the ELC recommended that every congregation having thirty-five or forty families should have a pastor of its own. Can you tell me how these families, with the condition now existing on the farm, can support a pastor with the salary that they are getting now, as well as all the local expenses of the church and support the synodical budget as we should?

We of the South Lisbon Lutheran Congregation and Helmar Lutheran Congregation separated about six years ago and, with conditions the way they now are, many of our members having moved to town where there are both ELC and other churches, it is not very easy to increase membership and it does not look very bright for many rural churches.

RASMUS HATTEBERG
Newark, Illinois

Augsburg's Christmas Annuals

►I enjoyed reading your editorial, "Possibly the Last." Being an "alumnus" of Augsburg Publishing House (manager of Manufacturing of the Printing Division, 1923, 24, 25) I worked under Mr. Sundheim and produced three of the *Jul i Vesterheimens,* I was happy to see that you have given appropriate comment and credit regarding the man and the books he published.

The early managers of Augsburg Publishing House deserve credit for building a publishing house for our Church that has always been a credit to the graphic arts industry. Today it continues to be one of the outstanding church publishing houses, and those who are in the management council of it should receive due credit for keeping its product at a high standard.

As I recall, while I was at Augsburg Mrs. O. E. Brandt produced an English publication called *Christmas.* How long it lasted, I do not know but it probably had about the same popularity as *Jul i Vesterheimen* has today.

Dr. Haugan has done an excellent job with the *Christmas* publication, in its plans, its editorials, its art work, and its sale. The printing division, too, deserves credit for its high standard.

I am in that generation of Norwegians where there was a transition in the family circle from the Norwegian language to English. Being one of the youngest in the family, I never learned to read Norwegian, but if Dr. Jorgensen's Norwegian is as good as his English, I am sorry that I can't read Norwegian.

CLARENCE GROETTUM
Milwaukee, Wis.

A Thank You

►Thank you for your beautiful expression of thanksgiving and faith in "I Thank Thee, Lord."

I borrowed a part of it for my Thanksgiving broadcast today. It is just a little news broadcast at noon each day but I liked your verses and I think those who listen to this broadcast liked them also. Many, probably a large percentage, had very likely read them before.

FRANKLIN VIKAN
Fosston, Minnesota

BOOKS *in Review...*

Things Have Names

THE MIRACLE WORKER. William Gibson, Knopf, 131 pages, $3.00.

The Miracle Worker is Annie Sullivan, who taught Helen Keller that things have names. Helen had been blind and deaf since she was nineteen months old, and consequently mute. Annie came to teach her, without herself knowing how she ought to do it, when Helen was six and a half.

Written for TV, this play moves with clarity and decision. The dialogue is simple. The stage directions carry the burden of the action and character development, so effectively that the reader becomes a part of the group.

References to spiritual matters are few, but there is a strong spiritual quality in the relation of Annie Sullivan to her problem and to Helen. The struggle between these two strong personalities is shown with clarity and humor. The final break-through to understanding, the moment when Helen associates the word "water" as spelled into her hand, with the actual liquid, is a point of high drama. Few could read it without tears.

This is a magnificent portrayal of a now familiar story, packed with sheer inspiration; an hour and a half of compelling reading.

MRS. HENRY HETLAND
Oakland, Calif.

How Families Grow

FAMILY DEVELOPMENT. Evelyn Millis Duvall, Lippincott, $7.50, 522 pages.

For the pastor, parish worker, teacher, social worker, student, or anyone working with and concerned with families, this book is excellent. The general reader may find it rather technical, but certainly not uninteresting. It is a study of families in America. Dr. Duvall maintains there is a degree of predictability in spite of great diversity. The author recognizes that there are many kinds of families developing in a great variety of ways; different as to race, cultural background, economic status, rural and urban living, size, philosophy of life. But every family goes through the same life cycle—growing, developing, maturing and aging, and each successive stage has its own particular problems and potentials, rewards and hazards.

The book is divided into three parts; Part I—"Growing Families in Changing Times"—deals with the characteristics of the American family life cycle in our mid-twentieth century, the influence of social change on family functions, emphasis in child rearing; Part II—"Expanding Families"—traces the family from its beginning at the time of marriage of husband and wife through the expectant stage, child-bearing, pre-school children, families with school-age children and those with teenagers.

Part III—"Contracting Families"—begins with the family as a launching center when the first child leaves the parental home through the middle years when husband and wife are left alone, to the aging years.

MARGARET RONNERUD
Minneapolis

Escape From Terror

SIGNS IN THE STORM. Joseph Nemes, Abingdon, $3.00, 224 pages.

This is the story of a young Hungarian Christian's account of his escape from Russian Communism and its prisons and terror. It is an exciting human interest story, filled with

adventure and suspense. It is easy reading, and would be of interest to young and old alike.

The mission of the author is to help reveal the true nature of Communism and its methods. Yet he does so without bitterness and hatred for the Russians. The above is also a personal testimony to faith in God, Who enabled him to be strong and capable of enduring the brutality of his captors. The author believes that his experiences and his escape are the providential leading of God to point him to his life's work in the ministry.

The reading of this book is a reminder to us of the heritage of freedom that we have and the power of the Gospel to save in difficult situations. It is also an inspiration to know the courage that many have found God's Word to face suffering and persecut

DAVID BOXRUD
Evanston, Ill.

A Parish Finds Itself

THE FACE OF MY PARISH. Tom All Harpers, 117 pages, $2.00.

"The Face of My Parish" rises to a modern-day height in capturing the N Testament understanding of the Church.

This reviewer would be more than pr to be able to say of the book, "I wrote it."

Tom Allan was pastor of the North Kel side Church in Glasgow (he is now serv St. George's Church), and the book i record of his struggle to "behold the of my parish," the struggle to emerge f being a failing "institutional church," finally becoming "a living cell in the ever ing Church."

Mr. Allan describes the evangelism gram which the parish carried out thro doubt, misgivings, tension, and conflict. emerge in the end as a community of belie dedicated to being God's messengers to t particular community.

This reader has read the book three ti (published three years ago by the S. C. Book Club), re-read parts of it many ti asked his entire church council to read recommended it to numerous clergymen laymen, and suggests to all church wor that there are few books which will so fectively help them understand the nature the purpose of the Church.

To preach a little . . . perhaps the mo day Church has become too much of an stitution. "The Face of My Parish" all the expansive building projects and com cated programs to remain, but only inasm as they serve as channels for the trumpe voice of God as He attempts to creat community of witnesses within the shadow every spire.

For those willing to spend two dollars they are in for a rare treat. "The Face My Parish" is one of those few books w digesting. And thank you, Mr. Allan, for ministry at North Kelvinside and the insp tion you and your people will be to so m

JOEL DOBBE
Milwaukee, Wisconsi

For the Family Altar

J. R. Hestenes

Toward the First Sunday After Epiphany

Simeon and the Light

The Epistle: Ephesians 6:1-4 • The Gospel: Mark 10:13-16

Monday, January 6
HE WAS LOOKING

Read Luke 2:25-26

Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him.

What a lovely old man he was! Not full of bitterness and disillusionment, such as some old men are when their life has been of no account. This man was full of years and rich in things of the Spirit, and he did not spend all of his time, as it is very human to do, in looking back; no, he was looking ahead to that which was to come. He looked forward to the coming of the Consolation of Israel.

And he was not looking in vain, for God had let him know that he would see what he was looking for before his bones would be laid away.

It is a comforting truth of Scripture that those who know there is need of Christ, and search diligently for Him, will not look in vain, nor be left poking about here and there only to be left unsatisfied. To those who look God gives true sight.

+ + +

Tuesday, January 7
PROSPECT POINT

Read Luke 2:27

And inspired by the Holy Spirit he came into the temple; and when the parents brought in the child Jesus . . .

Simeon was no stranger in the house of God. When he came there he didn't have to ask, "Where do I go?" and "What do I do now?" He had been there many times and he was well at home. But on this occasion, the Holy Spirit steered him there (perhaps it was at an odd time) because something was going to happen. And while he was there, the parents brought in the child Jesus. Perhaps, if Simeon had not been there that day, he would not have seen what he had been looking for.

God has many plans to bring His salvation to people. He has appointments that He wants to keep, if only those He is helping will be there. One man may say, "How glad I am that I went to church today; I found what I was looking for." Another may confess, "I am glad I followed the prompting of the Spirit to read my Bible, for now I have found the truth that has saved me."

+ + +

Wednesday, January 8
HE SAW

Read Luke 2:30-31

"For mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples."

The wonderful thing about Simeon in his advanced age was that, instead of complaining about poor eyesight, he could rejoice that he was seeing more and better than at any time of his life. "For mine eyes have seen," he said, as he blessed God.

He has seen the Savior. And when we remember that it was just a little baby he was looking at there in the temple, we realize that he was given eyes to see more than just a little baby. By the Holy Spirit he was led to see that this was the Christ.

Whether we are young, middle-aged, or tottering on the brink, even if we have no physical eye-sight at all, it is possible with God, to see the Savior. And here is the important thing: none of us can begin to see everything in this world, but here is the one thing that none of us must fail to fasten our eyes upon.

And seeing Him Who is our salvation, we shall bless God.

+ + +

Thursday, January 9
HE EMBRACED CHRIST

Read Luke 2:28

He took him up in his arms and blessed God.

Surely there could be no happier moment in the life of Simeon than when he stood there in the temple, saw what he had been looking for, and now held the child in his arms. The experience was thoroughly real.

That is what happens when people embrace the faith. They then do more than try they wish they had it, or they think they have it; they know they have it. They know it because they embrace it and make it their own.

And how good this is! For one thing, when you do this, you find out it is true and real. Also, you come into the full experience that belongs to those who will trust themselves into the hands of God, and discover that God is faithful.

It may mean something whether you try you believe or you don't, or whether you belong to this denomination or that; but it means everything if you say that you have embraced the Lord Jesus Christ. Then you are saved.

+ + +

Friday, January 10
SEEING AND DEATH

Read Luke 2:26 and 29

"Lord, now lettest thou thy servant depart in peace, according to thy word."

Little children do not understand how it is that older folk are anxious to leave this world. They do not appreciate the fact that when life is coming to a close, and you have Christ, that departing is a truly blessed thing. The request that Simeon made of God, is beautiful and represents the feelings of all who are near death but have peace.

Simeon had known ahead of time that he would see Jesus before he would see death. How different this schedule is than seeing death before you see Jesus. The first is blessed and comforting; the latter is a terrible thing. Jesus the Savior and Jesus the Judge are different things to the saved and the unsaved.

Let us rejoice that we have a chance to see Jesus in life, and to bring word of Him to others, so that we may confidently say with Paul, that, whether we live or die we are the Lord's. Those who have Christ have life eternal.

+ + +

Saturday, January 11
HE SAW AFAR

Read Luke 2:31-32

"A light for revelation to the Gentiles, and for glory to thy people Israel."

For a man of his race, Simeon was highly uncommon, because he knew there were other people beside his own and, above all, he knew the love of God was toward all the people of the earth. Even for the Gentiles, mind you, who in the eyes of his people were on the "outside." Simeon had missionary eyes.

Is it true that some people today think that Christ is for a few? Do they think that He isn't for the people who live across the tracks, or for the people who live ten thousand miles away from the local congregation? Yes, there are some who feel that way. They do not see as well as Simeon did. Their eyes need correction.

The Glory that Jesus showed and shows is not the kind you can corner. For God's Son came to be the Light of the world. And when we see that glory and that Light we want to become mirrors of it so others shall see and walk in the Light. In this way we shall glorify the Son of God.

The CHURCH in Today's World

Talk at St. Louis

American life and customs came in for critical analysis at the triennial general assembly of the National Council of Churches at St. Louis this month.

The country's basic problems are derived from our distorted scale of values, Dr. Truman B. Douglass, executive vice-president of the Board of Home Missions of the Congregational Christian Churches, told the National Council delegates.

"Our real problems," he said, "are those of a society which thinks nothing of giving $64,000 to someone who displays a smattering of information on largely inconsequential subjects and at the same time impoverishes its teachers.

"If someone should propose that a public school teacher be paid $15,000 a year—the salary of a very low-priced baseball player—every chamber of commerce and taxpayers' association in the country would call this a form of 'galloping socialism.' . . .

"The really blood-chilling facts about our common life are not the evidences that some people like to play bingo but the signs that the nation, so recently boastful of its youth and spiritual vigor, has become tired and senescent."

Message to America

A message approved at the conclusion of the council assembly stated that American life "reveals a fullness yet emptiness which is critical and startling."

The council said it was "encouraged" by "signs of a resurgence of religious interest in our country," including "a heartening increase in lay participation and responsibility."

But it noted that "side by side with productivity and abundance and the growth in church membership there is a rise of lawlessness, increase in mental illness, threatened disintegration of family life, breakdown of moral law and order, growing cynicism and fatalism, and frenzied searching for security."

"Organizational complacency and self-assurance based on statistics must cease," the council message declared. "The running of 'successful programs' must not be equated with the achieving of a holy purpose."

The message stressed the importance of the local church, in fellowship with neighboring churches, as "basic to our witness."

A Lutheran Speaks

A Lutheran clergyman, Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, told the council delegates that Americans in their reactions to the Russian launching of sputniks "seem to be acting like spiritual adolescents at a time of scientific maturity."

He also criticized the Russian reaction, saying it was "partly symbolized by the boastful offer of a rocket shooting match."

"The stupidity of corporate humanity," Dr. Nolde observed, "gives shuddering reality to the Psalmist's words: 'Why do the nations conspire and the peoples plot in vain? He who sits in the heavens laughs!' "

Dr. Nolde said, "The threats which Communist dictatorship poses in Russia and throughout the world dare not be ignored and must be met."

"But every measure which is taken to oppose tyranny," he said, "must be tempered by the sincere desire to bridge the dividing chasm to the extent that fundamental principle is not betrayed. That objective may not be attainable under present conditions. However, the United States has the responsibility to shape its course in a way that will give most speedy reality to an interdependent world."

The newly elected president of the National Council, Dr. Edwin T. Dahlberg, pastor of Delmar Baptist Church, St. Louis, called for a program of "massive reconciliation" among the nations.

NEW NURSERY WINDOWS —A number of religious stained glass windows were recently dedicated in the Augustana Nursery in Chicago. They were designed by Mrs. Philip Johnson, wife of a Chicago pastor. She is shown holding a baby near one of the new windows. Organized in 1917 the nursery provides temporary shelter for infants from 7 days to 18 months. It is operated by the Illinois Conference of the Augustana synod.

ed on the Christian concept of love. Deploring this country's huge expenure for armaments, he challenged churches to awaken public opinion 'the utter folly and futility of spendforty billions of dollars on a system defense that never in the world can end us."

The old arguments of pacifists and pacifists become passe," Dr. Dahlg said. "We are faced now with mical and mechanical destruction such a colossal scale that nothing re of the world may be left than a ioactive ash heap."

t is not half so important "that we d sputniks circling around the globe that we should send more loaves bread around the world," he said.

urch Backs Dibelius

The Synod of the Evangelical Union urch, meeting in East Berlin, unanously reaffirmed its support of Bish- Otto Dibelius, who has been under stant fire from Soviet Zone Comnists.

More than 100 East and West Ger- church leaders attending the ses- is said Communist attacks on Bish- Dibelius and directives preventing from entering the Soviet Zone e "outrageous."

The jurisdiction of Bishop Dibelius, d of the Evangelical Church in Berand Brandenburg, includes an area hin the Soviet Zone. He also is head he Evangelical Church in Germany. ynod president Kurt Scharf said it particularly painful that Dr. Dibel- one of the Church's outstanding nesses during the Nazi era, was g defamed by the Communists as warmonger" who preached murder. Scharf insisted that the Church in Germany must be given the right reach the Gospel in full freedom. ishop Dibelius delivered an address greeting to the synod.

Meanwhile, the Christian Democrat- Union in the Soviet Zone, a group collaborates with the Communists, d the synod to adopt a policy of lty to the East German State. It this was the only way to strengthhe Church's position in the Soviet e" and effect a normalization of rch-State relations.

Surgery Successful

Nine-year-old Christine Kaelberer, of Oetlingen, West Germany, got home for Christmas.

The delicate heart operation performed on the little girl last Nov. 21, has been pronounced "entirely successful" by doctors at the Mayo Clinic, Rochester, Minn.

Now for the first time in her life, Christine is without the pain which has plagued her since infancy—and can look forward to living a full and normal life.

Christine, accompanied by her father, came to this country less than two months ago for the operation to correct a heart abnormality which German doctors had diagnosed would probably be fatal to her during adolescence.

Christine was born with a "ventricular septal defect"—a condition in which part of the wall of the heart is missing. German doctors had declined to perform the operation because they had "neither the necessary facilities nor sufficient experience." Prior to the operation the body of the patient is artificially frozen. The heart is then detached from the blood vessels surrounding it so that an artificial partition wall can be introduced into the cavity.

Funds for doctors' fees and hospitalization were underwritten by friends and neighbors of the Kaelberer family in Oetlingen, who raised 10,000 German Marks or $2,500. The Lutheran World Federation provided passage here and arrangements for the operation were made by Lutheran Refugee Service, a cooperative program of the National Lutheran Council and the Lutheran Church—Missouri Synod.

Combined Catechism Approved

A new catechism formulated by Lutheran and Reformed leaders was approved by the Synod of the Evangelical Union Church, meeting in East Berlin.

The synod expressed hope that the uniform catechism would be used by all United and Lutheran churches. United churches include both Lutheran and Reformed adherents.

Work on the text was carried out by a commission of the Evangelical Union Church and the United Evangelical Lutheran Church in Germany.

The Evangelical Union Church comprises six United churches which are members of the Evangelical Church in Germany. About 90 per cent of its more than 14 million members are Lutherans and ten per cent Reformed.

—RNS Photo

CHURCH HONORS FOUNDER—The cornerstone for the Bishop Crowther Memorial Church was recently laid in Aboh, Nigeria. The ceremony was part of the 100th anniversary of the Anglican Church's Mission in Nigeria.

Seminary Choir

The thirty-six voice male choir of Luther Theological Seminary, St. Paul, starts on its annual winter tour this week. The choir has scheduled concerts in the Rocky Mountain and North and South Dakota districts.

Made up of young men preparing for the ministry, the choir meets for four hours of rehearsal each week in preparation for the concert tour, and also sings occasional concerts throughout the Twin Cities area before the tour begins. Two post-tour weekend concerts into northwestern Minnesota and central Iowa are also planned.

Directing the choir for the fourth year is Mr. Gerhard Cartford. "Gay" is a graduate of St. Olaf College, has attended Union Theological Seminary School of Music in New York, and is at present studying Musicology at the University of Minnesota.

The 1958 concert program reflects both the modern and the traditional interpretations of sacred music. One of the most unusual portions of the concert is the section which is made up entirely of double choir arrangements, three of which date from the 16th and 17th centuries.

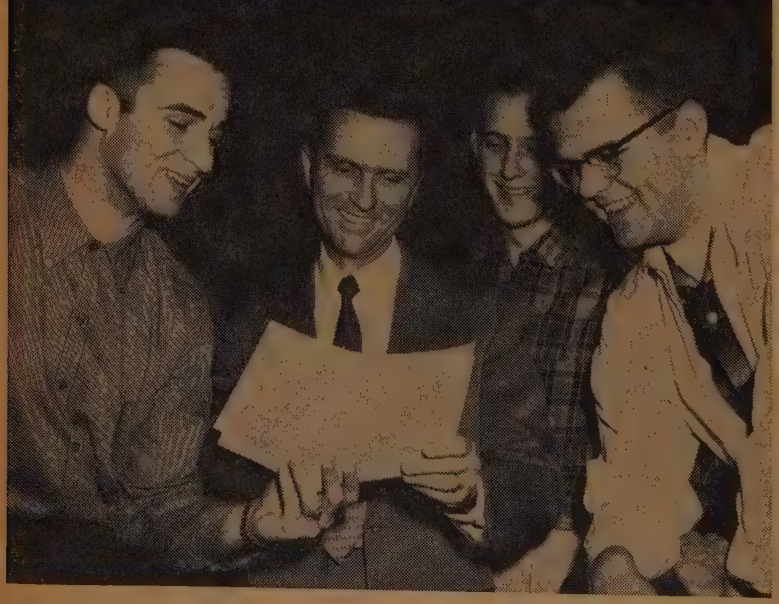
Accompanying Mr. Cartford and his choir will be this year's featured speaker, Dr. Eugene Fevold of the Seminary's department of Church History. In addition to Dr. Fevold, Mr. James Ryberg of the ELC Public Relations staff will act as photographer and reporter for the trip.

The choir members will also meet informally with young men of the various congregations on the itinerary in order to acquaint them with aspects of seminary life and with a cross-section group of theological students. It is hoped that this will help give these young men a clearer idea of the challenge of the ministry, and the need for pastors that exists in our church today.

Itinerary:

January	3	Bismarck, N. Dak.
	4	Williston, N. Dak.
	5	Wolf Point, Mont.
		Malta, Mont.
		Havre, Mont.
	6	Rudyard, Mont.
		Cut Bank, Mont.
	7	Kalispell, Mont.
	8	Missoula, Mont.
	9	Anaconda, Mont.
	10	Bozeman, Mont.
	11	Lewistown, Mont.
	12	Big Timber, Mont.
		Red Lodge, Mont.
		Billings, Mont.
	13	Miles City, Mont.
	14	Aberdeen, S. Dak.

NEW CHOIR TOUR—Studying the itinerary for the annual Luther Seminary choir tour January 3-14 are John Hanson, choir manager; Gerhard Cartford, director; Steve Brandt, secretary; and Paul Mork, student body president. (See story)



An Old Bell — — A New Home

By Orvin Bilstad

For twenty-six years the bell h called the people to worship in t vicinity of Shepherd, Montana. Fr 1918 until 1944 it pealed forth its vitation to rich and poor, young a old, faithful and careless. At times tolled the mournful sound of dea at other times it rang joyfully for we dings. It had performed its task fai fully.

But now it was over. Immanuel L theran Congregation purchased church in Shepherd and decided raze the old one. The bell was ca fully removed and laid to rest—n worn out, simply retired from duty.

For thirteen years its clapper mained silent. But it was not me to be forever. From Madagascar, th sands of miles away, Missionary Oli Carlson (who served the Shephe congregation from 1951-1954) wr to Pastor Ole Helland, "Is the bell s there? Is it available? We need d badly for one of our mission churche

Indeed it was still there. Pastor H land and his congregation promp met and voted to present the bell a gift to these brothers and sisters Christ on the other side of the wor Recently (Nov. 10) Pastor Hella conducted a dedication service in c nection with the sending of this g A letter to the Antanimora congre tion in Madagascar which would company the bell was read by L Elmer Quanbeck. Mr. Bert Kamra president of the Board of Truste presented the bell to Miss Ada Carls who acted as proxy for her cou Missionary Carlson. A quartette sa The bell was thus sent on its w its transportation taken care of by ELC Board of Foreign Missions.

So once again the bell is back royal service—calling men, women, a children to come and hear the mess of salvation. Just a bell—recalled to tive service—but it will indelibly sta an impression of the household of f upon two widely separated congre tions.

onor Roll Additions

With the addition of eight new con-gations this week, "honor roll" sub-ibers to the LUTHERAN HERALD now al 249 ELC churches. In each church THERAN HERALD goes to every mem-family under the special congrega-nal rate of $1.75 each. The following new "honor roll" members:

Hayti, Hayti, S. Dak.—the Rev. Richard Borrud

St. Olaf, Fairdale, N. Dak.—the Rev. Stephen Engelstad

Zion, Driscoll, N. Dak.—the Rev. Robert Grindland

Trinity, Wibaux, Mont.—the Rev. Noble Kile

Zion, McLaughlin, Alta.—the Rev. Ralph K. Odegard

E. Crooked Lake, Turtle Lake, N. Dak.—the Rev. Milton Olson

Bethlehem, Roseglen, N. Dak.; and Hope, Makoti, N. Dak.—the Rev. Alfred Wiger

An error was made in the December ssue of LUTHERAN HERALD in which wrong pastor's name was inserted. e listing of this honor roll congre-ion should be:

North Beaver Creek, Blair, Wis.—the Rev. E. E. Olson

Churches

Milford, Ia.—Little Sioux Church, at sent without a pastor, dedicated its v parsonage recently. More than half labor was contributed by members he congregation.

Vestbrook, Minn.—Six stained glass dows and a pair of altar vases were icated in November at Our Savior's rch, Dorray, Minn. by Dr. E. C. nertson, president of the Southern nesota District. The Rev. Leander Bakke is pastor.

ooperstown, N. Dakota — Trinity rch, the Rev. A. P. Tidemann, pas-dedicated its new church in No-ber. Four former pastors partici-d in the dedication festivities: G. Estrem, I. O. Jacobson, H. J. Han- and C. M. Rasmussen. Also par-ating was the Rev. Clarence Sol-of the ELC Home Mission staff, tive of Cooperstown. Cost of the structure, which includes a parish cation unit, is $200,000.

NEW CALIFORNIA CHURCH—Dedication rites for Calvary Church, Modesto, Calif. were conducted recently by Dr. Gaylerd Falde, president of the California district. In addition to the main chapel, shown, there is a Sunday school unit on the congregation's two-acre site. The Rev. Magnus Anderson is pastor. Photo was taken by Mikolai Nylander, formerly of Estonia, a member of Calvary Church.

MONTANA CHURCH DEDICATES—Pastors of the Great Falls circuit are seen ready to enter Our Savior's Church, Great Falls, Montana, as the new educational wing of the congregation was dedicated. At the extreme right at the end of the procession is Dr. R. A. Daehlin, president of the Rocky Mountain district, and the Rev. Griffith Williams, pastor of the church. The new $250,000 addition provides classroom space for 500 children, as well as other parish needs. The Rev. Maynard Iverson, a former pastor of Our Savior's shown at the head of the procession, preached at morning worship services.

Iola, Wis.—A new parsonage for Our Savior's Church, the Rev. J. P. Hulterstrum, pastor, was dedicated this month by the Rev. C. J. Tellekson, vice-president of the Eastern District.

Santa Clara, Calif.—Bethel is the name of the new Home Mission church which has been established in this community. The Rev. E. Silas Torvend is pastor.

La Puenta, Calif.—Members of the new Home Mission church here have chosen the name, Calvary Church. The Rev. Lauren Egdahl is pastor.

People

Dr. Gynther Storaasli, director of the chaplaincy commission of the ELC, left December 12 for a tour of American bases in Spain, France, Italy, Germany, and England. He is travelling with Maj. Gen. Charles I. Carpenter, chief of chaplains of the United States Air Force.

James S. Kerr of Camrose, Alberta, Canada, has been named associate editor of **One,** the monthly magazine for Lutheran youth published by the ELC,

COLORADO YOUTH ON PARADE—Luther Leaguers of Montain View Church, Thornton, Colo., planned and built this float for a community parade recently. The large Bible is opened to Mark 10:14, "Let the children come to me, do not hinder them, for to such belongs the Kingdom of God." Streamers from the cross to the choir members are in the liturgical colors of the Church. Mountain View is a new ELC congregation organized two years ago. The Rev. Joel Swiggum is pastor.

ALC, UELC, and Augustana Church. Mr. Kerr has written several plays, as well as short stories and articles for Canadian publications. He assists the Rev. Charles Lutz, editor of One, whose headquarters are in Minneapolis.

The Rev. F. Wm. Hilker has moved from his former church at Spirit Lake, Iowa, to his new parish, First Church in Clarion, Iowa.

The Rev. Eldred P. Johnson, formerly pastor at Woodruff, Wis., will take over his new duties in January as superintendent and chaplain of the Westhope Home for the Aged in Westhope, N. Dak.

The Rev. Obert Lowe has moved from his former parish at Mondovi, Wis., to his new parish, Calvary Church in Green Bay, Wis.

The Rev. Olaf Magis begins his ministry next month at Polson and Ronan Churches, Polson, Mont. He was formerly pastor in Westby, Mont.

The Rev. A. O. Mathison has resigned from his parish at Leonard, N. Dak., and is moving in January to his new parish in Richey, Montana, which includes American and First Lutheran (Lambert) Churches.

The Rev. Carl G. Nelson, formerly of Minot, N. Dak., has moved to his new parish at Alexander, N. Dak., a parish which includes, Trinity, St. Olaf, and Highland Churches.

The Rev. Harold Norheim has moved to his new parish at Newark, Ill., from his former church at Cylinder, Iowa.

The Rev. Wm. Ostroot left Drayton, N. Dak., recently for his new parish at Fertile, Iowa, including Fertile and Pilot Knob Churches.

Obituaries

The Rev. Gilbert Oppen, retired ELC pastor, died at Willmar, Minn. on December 2 at the age of 85 years. He was born March 21, 1872, at Otter Creek, Wis. He was graduated from Luther Normal School, Sioux Falls, in 1898, and Luther Seminary, St. Paul, in 1912. Prior to his retirement in 1945 he served parishes in Renville, Hayfield, and Lake Crystal, Minn. He also served as an assistant at Bethel Church, Minneapolis and interim pastorates at Colfax, Wis. and Scobey, Mont. In recent years he has been living at Spicer, Minn. Survivors include his wife, three sons, and two daughters. Services were held December 6 in Vinje Church, Willmar, and at Lake Crystal, Minn. Burial was at Hayfield, Minn.

The Rev. Emil Salveson, retired ELC pastor, died in Crookston, Minn. on November 22 at the age of nearly years. He was born December 3, 188 at Garfield, Minn. He was graduat from Park Region Academy in 190 Luther College, Decorah, Ia. in 190 and Luther Seminary, St. Paul, in 19 He served pastorates in Bonetrail, Dak.; Greenbush and Barnesville, M nesota; and for 30 years at Rothsa Minn. After retiring in 1953, he mov to Crookston, Minn. where he H since served as visitation pastor of Tr ity Church, the Rev. Ralph Tellefs pastor. Funeral services and burial w in Crookston. Pastor Salveson is s vived by his wife, two sons, and fo daughters.

Miss Margith Guldseth died in A by, Minn. on Nov. 6 at the age of years. She was born Nov. 30, 1888, Trempealeau County, Wisconsin. F lowing residence in Park River, Dak., she moved to Minneapolis 1910. For many years Miss Guldse worked with her father, the late R Olaf Guldseth, in the ELC Book M sion. She also served for several ye

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rganist at Bethel Church, Minne-
lis. A year ago she moved to Ashby
ve with her brother, the Rev. Bern-
l Guldseth. Funeral services were
l in Ashby, with the Rev. John
pstad in charge, and at Bethel
rch, Minneapolis, the next day.
vivors include four brothers and two
rs.

Changes of Address for ELC Pastors

M. Vinge, 3376 W. 34th St., Vancouver,
., Can., 12-1-57
niel Vinge, Larimore, N. Dak., 11-29-57
E. Ylvisaker, 480 Broadway, Bend, Ore.,
9-57

Correction

thur Gronberg, 1142 W. Southern, Mus-
n, Michigan

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vangelists Schedules—January

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San Bernardino, California
Clarence A. Benson, Pastor
3 ....Family Clinic-Immanuel Lutheran
N. Hollywood, California
E. H. Wold, Pastor
1 .....Grayland, Washington
Leslie H. Otterby, Pastor

AR C. HANSON:
....Preaching Mission-Trinity Lutheran
Minneapolis, Minnesota
Martin J. Olson, Pastor
2 ...Spiritual Emphasis Week-Augustana
emy Canton, South Dakota

P-T-R Mission

1 .....St. Ansgar Circuit
gelism Staff Participating:
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